

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

From the Connecticut Mirror.

THE GRAVE OF PARSONS.

Green as Machpelah's honoured field,
Where Jacob, and where Leah lie,
Where Sharon's shrubs their roses yield
And Carmel's branches wave on high;
So honour'd, so adorn'd, so green,
Young Martyr! shall thy grave be seen.
Oh! how unlike the bloody bed
Where pride and passion seek to lie:
Where faith is not! where hope can shed,
No tear of holy sympathy;
Where withering thoughts shall drop around
In dampness, on the lonely mound,
On Jordan's weeping willow trees
Another holy harp is hung:
It murmurs in as soft a breeze,
As e'er from Gilead's balm was flung.
When Judah's tears in Babel's stream
Dropt, and when "Zion was their theme."

So may the harp of Gabriel sound,
In the high heaven, to welcome thee;
When, rising from the holy ground
Of Nazareth and Galilee,
The saints of God shall take their flight
In raptures to the realms of light.

"THERE'S NOTHING BRIGHT BUT HEAVEN."

We may twine the green wreath round the brow
Of the brave,

We may tread in the footsteps of glory,
And fame from oblivion a record may save,
Which shall make us resplendent in story.

Yet what is the wreath which the world holds so
high;

Will it free us from care for the morrow;
Will it dry the big tear drop on misery's eye,
Or soften the throbblings of sorrow?

No! Not in this world can we look for relief,
From the bright gilded pages of story;
For the wound that is made by the arrow of grief,
Is ne'er healed by the bandage of glory,

But to brighten the clouds which may shadow
our days,

The hope of eternity's given;
And the light which is shed by the sun of life
Serves to guide our frail footsteps to heaven.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, AT JERUSALEM.

(Continued from page 405).

An unpleasant Occurrence.

Lord's day, May 4. We went to witness the service in the Greek church, and after the service, a man came to tell us, that a Janizary had come to our rooms to carry us before the Moolah, or Turkish Judge. We inquired of the Janizary, what was the occasion of his being sent. He told us it was in consequence of a complaint from a Dervish in relation to some book. This Dervish was Hadgi Mahomed, who came with us through the desert from Egypt. One day, in the desert, he showed us a beautiful Persian manuscript. It contained a poem on Mecca, with representations of the temple. We offered to purchase it, and finally agreed with him for three dollars, gave the money, and took the book. He continued with us, till we arrived at Gaza. After that we saw no more of him, till we had been three days in Jerusalem, when we met him in the street, and saluted him as a friend. He, in return, saluted us as friends. After this he called several times at our rooms. One day he wished to borrow the book, which he had sold us, in order to copy it. We had some fear that he wished to borrow, and not return it again; and therefore invited him to come and copy it in our room. This morning he called again, and said an Effendi wished to see the book. We told him to invite the Effendi to call on us and see it. He said "very well," and went away. We told the Janizary how the case stood, and sent him to tell the Judge.

He soon returned, and said the Judge had given him positive orders to bring us before him.—Mr. Damiani, son of the English consul in Jaffa, was with us, and after consulting together, we concluded to go, and lay the case before the new Governor, leaving the Janizary, in the mean time, at our room.

The Governor received us with marked attention, and made a thousand professions of good wishes. We told him the

whole story of our acquaintance with the Dervish. He said the fellow came to him with his story in the morning, but he said at once that it was false, and drove him away. He then gave orders to one of his officers, to go and bring the Dervish and bastinado him.

We requested that the Dervish should receive no other punishment than a reprimand, and directions to speak the truth, and conduct uprightly for the future. Upon our intercession the sentence was revoked.

Monday, May 5. This morning a Turk came from the Dervish with three dollars, and requested the book. We sent our servant with it to the Governor, judging it better to have the whole affair terminated by him, since we had once submitted to his hands.

Monthly Concert on Mount Olivet.

The afternoon was a highly interesting season to us. We made our visit to Mount Olivet, and there bowed before Him, who from thence ascended to glory, and "sat down on the right hand of the Majesty on high." There we held our first Monthly Concert for prayer in the promised land.

Description of the Cave of Jeremiah.

[The same day they visited the cave of Jeremiah, near to the gate of Damascus;—said to be the place where the prophet wrote his Lamentations. Here they found twenty-five or thirty Jews, one of them an old man, who passes much of his time in the cave, and hopes to die there.—They thus describe the cave.]

It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, and thirty or forty feet high, the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art.—The interior is damp, and through some parts of the vaulted roof water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly.

[Proceeding on their way to Mount Olivet, they came to a vault filled with muddy water, which passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the kindness of Ebed-melech, Jer. 38. Thence they passed over the brook Cedron, by the garden of Gethsemane, and ascended the mountain where David went up weeping 3000 years ago, and where David's Lord and our's wept, as he beheld the devoted city, in which he was about to suffer.]

From Mount Olivet you have a view of the Dead Sea, where Sodom and Gomorrah stood, and of the mountains beyond Jordan, from one of which Moses viewed the promised land.

[Descending from the Mount on the east side, they came to the spot where tradition says, Christ mounted the ass on which he rode into Jerusalem.]

Bethany.

Turning back toward Jerusalem we came to Bethany, the town of Mary and Martha and Lazarus. It is at present a small Mussulman village on the declivity of a hill, and all around is uneven and rocky.

[Here, of course, they visited what is called the grave of Lazarus. It is a natural cave, and in no way unlike many others in the vicinity.—The ruins of the house where Lazarus and his sisters lived are yet pointed out, and from their solidity and venerable appearance, "it is easy to believe them as old, at least, as the time of our Saviour."]

Valley of Jehoshaphat.

With some olive branches from Olivet, and some flowers from the mansion house of Lazarus in our hands, we returned by a winding way around the south of Mount Olivet, till we came to the brook Cedron, where it enters the valley of Jehoshaphat. This valley seems like a frightful chasm in the earth, and when you stand in it and see Mount Zion and Moriah, towering above with steep hills and precipices, on your right hand and left, you can easily feel the force of those sublime passages in

the prophet Joel, in which the heathen are represented as being gathered together there, to be judged. The prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion, to judge the multitudes in the valley beneath him: and then executing his judgments, while the sun and moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake: and it is thus made manifest to the confusion of idolaters, and to the joy of the true Israel, that God dwells in Zion, his holy mountain, and is the hope of his people, and the strength of the children of Israel.

[In consequence of not reaching the city till after sunset, when the gates are shut, they were kept waiting without, till a message could be sent to the Governor to gain his permission to have them opened. "This reminded us," they observe, "of their unhappy situation, who will one day be shut out of the Holy City New Jerusalem, without any one to intercede for their admittance, and who must wander among dogs, and sorcerers, and murderers during an eternal night."

[During the two or three succeeding weeks, they were diligently engaged in missionary labors. With the Jews, Turks, and Catholic and Greek Christians, they had frequent opportunities of free conversations, and of reading and expounding the scriptures. In some instances, truth seemed to carry with it at least a momentary conviction to the understanding, but in others it was warmly opposed.

[Some of the Christians at Jerusalem are disposed to question the propriety of considering the missionaries as Christians at all, because they use neither graven images nor pictures, and contend against them as unscriptural.]

Monastery of the Cross.

May 24.—In the morning we walked out to the Greek monastery of the cross, west of Jerusalem. It stands in a valley about half an hour from the city. It is called the monastery of the cross, "because here is the earth, that nourished the root, that bore the tree, that yielded the timber that made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself, as to fall down and worship it." There is an old library in the convent. The books are heaped together in the utmost disorder. Among them are some in Greek, Ethiopic, Syriac, and a large number in Georgian. The Superior told us that this monastery was built by the Georgian Christians many centuries ago. There are no persons in it except the Superior and a few domestics. When we came away, they invited us to visit them again, saying, "the convent is yours;" the oriental way of saying, "make yourself at home."

[In the afternoon of the same day they visited several synagogues belonging to the Spanish Jews, and one belonging to the Polish Jews; about 30 persons were present at one of these and 40 at another. The roll of the law was read by one of the rabbies, and each individual of the assembly, repeated his prayers in a whisper, after bowing. They visited also, the synagogue of the Carites. There are but three families of this sect in the city. Here were shown a manuscript copy of the Old Testament, said to be 400 years old, and two copies of the law in rolls, one of them said to be of the same age. All these manuscripts are without the points.]

Tombs of the Prophets.

[May 26 They went to visit what Jews, Turks, and Christians call the tomb of Samuel and his mother Hannah at Ramma, now called Nahu Samuel, (the prophet Samuel) two hours from Jerusalem. There is a mosque over it, and around it are a few stone huts inhabited by Arabs. They also visited, on their return, what the Jews call "the tombs of the last Sanhedrim," and also the spot venerated as the tomb of the prophetess Huldah, (2 Kings 22—14) and the tombs of the prophets, Haggai, Zechariah, and Malachi. Uncertainty hangs over all these traditions.

[In a conversation with his Arabic master, Papas Las Petros, Mr. Fisk stated to him the ecclesiastical views and religious opinions of Christians in America. To many of the particulars his answer was,—"like the first Christians;" and he afterwards added, that he thought the American churches must be more like the first Christian than any other churches at the present day.]

During our residence at Jerusalem, brother Wolff occupied a room on the side of Mount Zion, near the residence of the Jews, with whom he labored almost incessantly. Brother King and I had separate rooms in a Greek convent, where we received all that came in unto us, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.—We have lately been encouraged by meeting with the Rev. Lewis Way, whose name is well known to you, and the Rev. Mr. Lewis from the University of Dublin, now a missionary from the London Jews Society. Mr. Way has hired, for a year, a building which was erected for a Jesuit's college. I am now residing with him; he has repaired and furnished the house, and hopes it will be permanently a residence for missionaries, converted Jews, and Bible Society agents. He hopes to visit Jerusalem, before leaving the country, in order to commence some establishment there. His wealth and his readiness to use it in the service of Christ enable him to do much.—When shall we see other rich men ready to leave their palaces, travel abroad, and expend their treasures, not in pursuit of pleasure, but in seeking the restoration of the long lost sheep of Israel.

The Journal is brought down to the 14th of July and further extracts are promised.

Extract of a letter from the Editor of the New York Statesman, dated Washington, Wednesday evening, March 10, 1824.

"At dinner to day the conversation turned on a miraculous event, which is said to have transpired in the metropolis this morning. Two intelligent gentlemen had been to pay a visit to the Nunnery at Georgetown. While they were conversing with the sisterhood, the Father Confessor came in and announced the occurrence of a miracle, which filled the Convent with joy, and was deemed sufficient to justify the performance of *Te Deum*. It was no less than the restoration of a person to health from the very gates of death.

The circumstances as related by our guests were so interesting, that immediately after dinner, three of my friends and myself took a carriage and set out for the Nunnery. We arrived soon after sun set, and just as vespers had closed. Acting as pioneer on account of my having been at the convent several times before, I knocked at the door, and the Father Confessor made his appearance, to whom my errand was disclosed. Recognising me, and apparently willing to satisfy my inquiries, he politely invited us to walk into his sitting room, when after an introduction to my friends, he related the following marvelous story:

Some six years ago, a lady in this city, a sister of the present mayor, and now residing in his family, was afflicted with a paralytic shock, which affected one side and arm, and also nearly deprived her of the power of utterance.—She has ever since been in a lingering miserable condition, daily growing more feeble and despairing of a recovery.—The prescriptions and constant attendance of a respectable physician of this city afforded her no relief, and at length finding all his skill baffled by the obstinacy of the disease, he gave up his unfortunate patient for lost.

Some two years since, the Father Confessor received letters from Brittany in France, his native country, stating, that one of two sisters whom he left behind, had been cured of a similar complaint of which she had for many years been sick, by the prayers of the Prince Hohenlohe of Germany, whose fame has reached these shores, and whose miraculous cures in Eng-

land, Ireland, and on the continent of Europe, have been extensively circulated in American Gazettes. He commenced his career in 1821, by healing the Princess Matilda, at Wertheimburgh, who had been a cripple from infancy. Since that period, thousands have received the labors, and experienced the benefits of his prayers.

The Father Confessor, in consequence of the restoration of a beloved sister to health, was induced to write to the Prince in behalf of his afflicted friend at Washington, imploring his intercession for the benefit of a wretched and disconsolate lady. The Prince received his letter, but in consequence of a thousand similar applications from every part of the globe, which he was unable to answer, he wrote to an ecclesiastic of high rank in the Catholic Church, residing at Baltimore, that he should set apart the 10th of the first month, for the exclusive benefit of foreigners, who sought the intercession of his prayers. The letter arrived a short time since, and its contents were communicated to the Father Confessor. This day, being the 10th of the first month since its arrival, was anticipated with trembling hopes and solicitude. The very hour of the day when the miracle was to be performed, was calculated with minute accuracy, by allowing for the difference of longitude, thus knowing precisely at what time the Prince would offer up his prayers.

In the mean time, the lady had become reduced apparently to the verge of the grave. Her nurse believed last night and this morning that she was a dying. The consecrated host was administered to prepare her soul for its departure. She was unable to swallow, and her friends were gathering around the bed, expecting that her spirit would momentarily take its flight to a better world. But what was their joy and surprise, when at 10 o'clock this morning, all of a sudden, she rose from the bed of death; her tongue was loosed: she addressed her friends: she wept for joy: she burst into raptures: she fell upon her knees; and returned thanks to God. She even insisted on going out, and offering up her devotions in public; but her friends dissuaded her from this act of imprudence. Praise and thanksgiving rang through the house which but lately resounded with lamentation and woe. The Father Confessor assured us, that at 2 o'clock this afternoon he saw her in good health. On her cheek were still visible the livid marks of the fingers of death, as if she had been in the incipient stage of mortification.

Never can I forget this impressive story, nor the imposing circumstances under which it was told. We were seated in a group around the Father Confessor, near the window. At the commencement of the miraculous tale enough of twilight and beams of the moon came through a solitary casement, to render the form and features of the venerable man half visible. He wore glasses and a black cap upon his head. At the most solemn part of his story, a breath of wind, or the unobserved hand of a servant closed the shutter, and we were left in total darkness, while the reverend Father pursued and finished his narration. It was a scene I would not have lost for all the pleasure of the winter.

The Father Confessor offered some philosophical comments on this miraculous event. He appears to be a man of learning and unaffected piety. To prove that these cures are not attributed to the influence of the imagination he remarked that in the case of his sister, relief was not afforded on the first application and at the first intercession of Prince Hohenlohe; when the influence of the imagination was strongest, and faith and hope were raised to the highest pitch. He cited another instance, in which a child was cured, who could not be operated upon by the influence of the imagination.

The lady, on whom this modern miracle is averred to have been performed, resides near my lodgings. Some further intelligence will probably be obtained to-morrow, respecting this marvellous event. Our readers are left to make their own comments. That the circumstances are accurately narrated, as they were related to us, I have the testimony of two members of Congress, and another intelligent and credible witness.

N. Y. Statesman.

A SCENE IN TURKEY.

Two English travellers, who have recently returned from travels in Syria, give the following account of a melancholy scene which they witnessed at Hannah, on their way to Palmyra.

There arrived one evening four shabby looking, ill-dressed Turks, attired some-

what like soldiers, and an elderly knave better clad, though no better looking than the others. These people brought with them eleven Georgian girls, the remnant of between forty and fifty, as we were informed, whom they had stolen or kidnapped from their parents on the confines of Georgia; they were brought to be sold as slaves or mistresses to such wealthy Turks as could afford to bid high sums for such unfortunate victims. These poor girls were lodged in the cells contiguous to ours: they were mostly between fifteen and twenty years of age: two were younger, being about twelve. They were all exceedingly pretty, with black sparkling eyes, rosy cheeks, long black hair, and very fair complexions, giving very strong contradiction to the account which Volney writes, of the Georgian and Circassian women where he says, "that their fame for beauty arises more from the fancy of travellers who have always found it hard to get a sight of them, than from any real merit they possess in this respect." The prices which were demanded and offered for these girls is the best proof of the estimation in which they are held by the Turks, especially when it is known that these people are allowed a plurality of wives. We were present at the bidding for one girl by a rich Turk, when fourteen purses each purse containing 500 piastres (18l.) were demanded, and although he offered ten, they would not abate one para; the poor girl, who was about fifteen, standing up all the while, and hearing the disputes about her purchase. They were all taken out four different times, and conducted through the town to the rich Turkish houses to be viewed and bid for, the same as any other merchandise; and on two occasions considerable parties of the principal inhabitants came to our khan, and examined and bid for the unhappy creatures at the door of their cells; they being obliged to stand up in a row while their several merits were discussed by the rival bidders. We saw several candidates for purchasing, of upwards of fifty years of age, while the friendless object of his choice was only fifteen. The diet of these poor unfortunates, considering their sex, was of a character with the rest of their treatment, consisting only of a loaf of bread and a small piece of cheese twice a day; and although we were buying oranges at only two paras (a half a penny) each, we never saw one amongst them all.

Whenever the unfortunates went abroad, they locked their charge up in the cells, and carried away the key. Being returned from one of their towers through the town, we heard some bitter lamentation in the cells next to ours, and found that it proceeded from one of the young girls being about to be sold, from sister and companions. The mode of conducting these girls from town to town is on horseback; in this manner they had been brought from Georgia, being exposed for sale at all the principal towns as they came along; they were now destined for Damascus where it was thought a good mart would be found for them; they set out on their melancholy journey two days before we did.

From Zion's Herald.

MR. EDITOR,

The following account of the loss of the brig Ardent and most of her crew, will probably be interesting to many of your readers, especially to such as "go down to the sea in ships, and see the wonders of the Lord in the mighty deep."

There have been several accounts published, particularly one that the Captain gave when he arrived in Boston from England. But they chiefly relate to the sufferings they underwent, and when and where they suffered. The design of this communication is to show the effect that their sufferings had upon their minds, and the benefit of Religion in the trying scenes they passed through. The most of the crew had been favoured with a religious education, and some of them were seriously impressed with the importance of an interest in Christ, previous to this voyage; and two of them were professors of Religion.

There may be some little difference in the dates, and in some other points of minor importance, between this and the former publications—as the captain had to depend on his memory, and was exceedingly debilitated when he gave those accounts.

The accuracy of the following narrative may be relied on, as the captain communicated it to me after his return to his family, having recovered, in a good degree his former health.

E. HYDE.

The brig Ardent of Boston, Samuel Soper, Master, left Provincetown, April 22d, 1823, on a whaling voyage, to the Western Islands, with a crew of 14 men, and continued in those parts till the 13th of Sept. and procured 220 barrels of oil. We then left those parts, and were bound for Provincetown, and continued on our voyage home until the 28th of Sept. when in latitude 42, 47,—longitude 61, 40, experienc-

ed a very heavy gale of wind, which blew in a most tremendous manner. We used every exertion to secure the vessel by wearing ship, &c: till about 1 o'clock at night, when she upset. She lay on beam ends, with her yards in the water, about three hours; then righted, with her mainmast and fore-topmast gone. During this time, three men were washed away—the remainder secured themselves in the chains.

When the day broke, our situation was most deplorable. Three of our crew, S. Cash, A. Nickerson, and J. Gross, all of Provincetown, had made their exit to another world;—and how soon we should follow we knew not. Our vessel was filled with water, and almost all under. Our attention was first called to procure some provisions, and to make ourselves as comfortable as we could on the quarter deck. We procured a sail to cover ourselves with, and to break off the wind; but we were not dry during the whole time we were on the wreck.

On the first day we procured about a dozen onions and a small piece of meat which lasted till the third day, when we got out a barrel of bread which had been soaking in salt water and oil, so as to render it unfit to eat. The same day we procured two barrels of meat, but kept but one.—We also procured a barrel about two thirds full of molasses, the remainder being filled with salt water.—When we obtained the molasses, the greatest gratitude was expressed; and it proved of great advantage to us, till it was nearly spoiled by the salt water.—We also caught a shark, and such was the situation of the crew, and their thirst so great, they concluded they could drink his blood;—we, however, got but little, which was greedily devoured.

The most of our meat was washed over board the second and third nights after we had taken it. The bread and molasses we kept till about eight days before we were taken off. We had nothing, for the last eight days, but a little of the shark we had taken and secured by tying it up, and this was now so bad that we could with difficulty swallow it.—All the water we had for the 26 days we were on the wreck was about six quarts, which we caught when it rained.

After we had made our situation as comfortable as our circumstances would admit, we turned our attention to the state of our souls;—and now we felt the importance of preparation for another world, as death appeared to us near.

After we had been on the wreck about eight days, Franklin Cartwright and John Savage were numbered among the dead.—F. Cartwright appeared deeply penitent for some time before his departure, and was much engaged in prayer to God for mercy.—J. Savage, before his death, expressed a resignation to the Divine will, and said he was happy in a Saviour's love.

We made it our practice to inquire of each other the state of our minds, from time to time; and frequently to unite in prayer, in which all engaged—also to encourage each other to look to God for help.—When any of our number were taken away; before we committed them to their watery grave, we attended to their funeral services in the best manner we were capable of.

The 11th day of our being on the wreck, Thomas Tull, of Provincetown, died.—Before he breathed his last, he requested me (if I survived,) to call on his parents, and tell them he died happy in God.

The 15th day of our sufferings, Solomon Crowell was called home. He had experienced a change of heart previous to our voyage, and knew the happiness arising from loving and serving God. He was calm and composed some time before his death; and death to him was a happy messenger, to release him from all his sufferings. The 17th October, the 19th day of being on the wreck, Elisha Hopkins, of Smithfield, R. I. and John Austin, a colored man, of Boston, left us.—E. Hopkins was exercised much in his mind previous to his departure, and was much engaged in prayer—his departure was sudden. J. Austin was a professor before this time, and had during the voyage, lived an exemplary life. He was much composed before his death, and was resigned to the will of God, during the whole of his sufferings;—and to him, to die, appeared gain. Our time was now taken up in preparing for another world; death appeared to us near. Religious exercises were continued from day to day, and much of our time was spent in prayer, and in encouraging each other to look to God for help—and in meditating on the things of another world.

On the 26th day of our being on the

wreck, when hope had almost forsaken us, I called the attention of all to our situation—and observed to them that we were now reduced to five, and that our prospects of deliverance were gone; and that we ought now to give up all thoughts of home, and of ever seeing our friends again—and give ourselves up wholly to God—and think of nothing but a preparation for another world, as it was evident that we could not survive long—being now so weak we could hardly help ourselves.—We then fixed our covering as well as our strength would permit.—I told them this was the last time we should be able to fix it up.—After which we all seated ourselves under it, to meditate on our situation, and resign ourselves up wholly to God. Death, to us had lost its terrors—and we soon expected to be in the presence of God. While in this situation, one of our company (on looking out through a hole we had made to catch what water we could) cried out that he saw a vessel.—This was about one hour after we had given up all hope.—On looking out I found she was within hail, and the people were lowering their boat to come on board of us.—Judge what our feelings must have been at this time—a prospect of relief before us—and our being delivered from the dreadful situation we were in.

When the boat came along side, we were so weak, as to be unable to get into it without help; and when we were taken out of the boat, we had to have a rope fastened to us, and be hoisted on board. The vessel that relieved us proved to be the British packet Lord Sidmouth commanded by Capt. Charles Piepon,—bound from Halifax to Falmouth, England.—This was about 3 o'clock, P. M. October 24th. The Providence of God appeared very conspicuous in our falling into such hands as we did. They had just dined when we were taken on board. There were two physicians among them, who took special care of us.—The first thing they gave us was a little broth—after that they gave us nothing to drink but weak tea or coffee, and that in small quantities, for some time. We were not able for about ten days, to stand or go alone. The Captain was exceedingly kind to us, as were also the passengers and crew—and all seemed to vie with each other in acts of hospitality.—Surely their kindness and humanity will long endeavor them to all that are acquainted with their *generosity*, as well as to us who have experienced it.

After we had been six days on board, the mate, Hicks Smalley, left the world.—For some time before his departure, he had been much engaged in seeking a preparation for it. He had prayed with the crew frequently, and often encouraged them to seek the Lord, and trust in him. His gift in prayer was great, and his faith strong. He no doubt rests from his labors, and is gone, where waves cease to roll, and storms beat no more.

The remainder of us, four in number, arrived safe in Falmouth, Eng.

Previous to our going ashore, a contribution was made, and \$28 were given, besides clothing—and after going ashore one of the passengers, captain Lynch, gave me \$25 more.—For which kindness I hope they will not be unrewarded.

We went from Falmouth to Liverpool, and three of us took passage for America, leaving behind one of the crew, S. Smalley, of Provincetown, who was lame. I arrived in Boston the 9th of February, and at Provincetown the 12th.

Provincetown, Feb. 14, 1823.

From the New Hampshire Gazette. THE MAL'ARIA AT ROME.

The last North American Review contains an interesting account of the Mal'aria, or annual pestilence, which has so long been desolating Rome and the country around it. The infected district, is 200 miles in length, and 30 in breadth, extending from the sea to the Appenines.—A fatal fever is produced every year, in August and September, and a great number of people perish. The Mal'aria was first noticed about the year 1377, and from that time to the present, this pestilence has been gradually extending its ravages. More than a thousand square miles of fruitful territory are now depopulated, and three fourths of the space within the walls of the city have been given up to desolation. In the Campagna, where there was a crowd of population, and no small portion of the splendor of the Roman empire, the eye now wanders over a boundless waste, and frequently there is not a house, nor a tree, nor a sign of human life to be seen for many miles. The whole of those portions of the city, where ancient Rome

chiefly stood, have been given up to the Malaria, and in other parts, the unseen pestilence goes forth unmolested. No one has been able to determine the cause of the Malaria, but it is reserved among the darkest of nature's secrets. Some suppose it to be produced by the famous Pontine marshes, which are situated 40 miles distant from the city; others ascribe it to the nature of the soil, which is of volcanic formation; and others to exhalations from waters hidden under the surface. Whatever may be the cause of this pestilence, the final result cannot be doubtful. Rome, once the proud capitol of the world, will become desolate and forsaken. "Rome" says the review, "is already within the influence of that mysterious agent which has spread every where around the remains of its temples and tombs as an invisible enemy, whose approach no intimation announces, and no power can resist. That this enemy will at last triumph, its past progress does not permit us to doubt. Rome herself already stands in widowed greatness amidst the desolation of the Campagna; and its soil which for so many centuries teemed with splendour and power, seems now to be emancipating itself by its own secret energies, and demanding to the fallow of glory as many ages as it bore its burden."

From the Oracle.

MISSIONARY.

That the missionary exertions of the present time, far exceed that of any preceding ages of the world, cannot be doubted; but this has not been effected without severe conflict and opposition, which has not yet subsided: and although mitigated, will not cease, while the great enemy of souls can poison the minds of men by his subtlety and wiles. That the religion of the cross is yet to be spread over the whole inhabited earth, as the waters cover the sea, may be admitted; but do not some say, that the time has not yet come? That vast sums have been expended without the effects which might naturally be expected? that those to whom the gospel is sent, do not appreciate the kindness shown them; and would be better satisfied to be left entirely to follow their own propensities? That when the time is come, the Lord will make them willing. They are not now willing; and therefore the sending of the gospel to them is premature? But do we thus reason or manage our worldly concerns—and because our children prefer play or idleness to acquiring knowledge of letters, do we indulge them and say the time has not yet come? that when they prefer application to their studies, diversions, amusements and sports will give way? Knowing ourselves the use and importance of learning, do we not conduct to wards them as if we know better what was for their good than they do themselves? And when we are sensible of the spiritual wants of others, and by our prayers and charities send them the light of the gospel, do we not act as reasonable and accountable beings?

That our divine master can further his own work, is not to be questioned; but the ordinary operation is by such means, as he has seen fit to furnish us with. The most unproductive soil, by due cultivation, may be rendered fertile; and the industry of man is competent to effect it, with that common blessing of Providence which accompanies his labors. The earth is now hardened by the severity of winter, but when the genial beams of the vernal sun shall return, the ice and snow will dissolve, the earth soften, vegetation again spring up. And why not expect, that where ignorance of spiritual things, and moral darkness prevails, that the introduction of the gospel will dispel these obstructions through the blessings promised? Thus it is whenever and wherever the spirit of God is poured from on high—the obstructions to the spread of the gospel diminishes—the frosty and stony heart is melted into compliance with the ordinances of the gospel, and religion revives and flourishes.

From the great success that has attended missionary exertions, let none be discouraged by difficulties or shrink from the undertaking. If some of the labor bestowed has been unproductive, perhaps through too much confidence in ourselves, let us look in humble confidence to him, without whose knowledge not a sparrow falls to the ground. The gospel, when faithfully preached, has always been made to some "the power of God to salvation." Great as the exertions now are, for sending the gospel to the destitute, the necessities of still greater exertions are constantly in-

creasing; and various are the means to be adopted for that purpose. Among others, is the introduction of such publications as are weekly issuing from the press into our families, among our youth, whereby they may become acquainted with the destitute situation of some parts of our own and foreign countries; of the progress of civilization and evangelic instruction; the great exertions made by the numerous charitable institutions of the age;—and thus educate our children to think early of those things, which, in a few years, they are to be active in accomplishing. Let them be early taught "that when the Lord intends eventually to prosper any design, he seldom answers the first most sanguine hopes of its zealous friends. By previous delays and disappointments, he commonly purifies our motives, renders our dependence on his power and grace more simple, and excites us to more fervent earnest prayer and supplication. He gives deep views of our own unworthiness and insufficiency, and a more entire dependence upon him to bless his word and work."

SCOTT.

REVIVALS OF RELIGION.

Extracts of a letter, dated Colerain, Mass. Aug. 27, 1823—published in the Boston Baptist Magazine.

DEAR SIR—I take this opportunity to communicate an account of the revival which has recently taken place in the 1st Baptist Church in this town. The general state of religion in this society, and indeed through the town, was very low. The church for two years had been destitute of a pastor. They were rent by divisions, and their contentions were like the "bars of a castle." But the meeting and exercises of the Association, had a happy effect. At the close of the Association, I left the place, not expecting ever to see it again, being then a stranger in the town. Before I had proceeded far, I was overtaken by one of the church's committee, who requested me to return and preach with them a few Lord's days as a candidate. I accordingly appointed to be with them on the following Sabbath. My first discourse was founded on Acts x. 26. "Therefore, came I unto you without gainsaying, as soon as I was sent for." "I am here, my brethren, for what intent you have sent for me." A large number were present, and there was abundant evidence that a good work had commenced. Conferences were multiplied, and the work soon extended into other neighbourhoods, and became general throughout the society.

I have baptized 35, and nearly as many more have entertained hopes who have not united with any church. The converts in this revival have generally entertained, at first but a trembling hope, and have gradually increased in assurance.

A revival has taken place in the adjoining town of Heath within the year past, in which, upwards of one hundred have joined the Congregational church. In the adjacent town of Halifax, (Ver.) a revival has recently commenced in the Baptist Society. Twelve have been baptized. In Savoy, (Mass.) twenty miles west of this, a reformation is now progressing, in which 64 have been baptized; 52 have joined the Baptist church, and the other twelve have united with the Methodist society.

Yours, &c. JAMES PARSONS.

Extract of a letter from the Rev. ASAHEL NETTLETON, to the Editor of the Christian Gazette, dated Wetherfield, Conn. Feb. 20, 1814.

"Dear Sir,—It may be gratifying to the friends of the Redeemer, to learn that the revival of religion which has already prevailed over about 20 adjacent churches and congregations in the eastern part of the state of Connecticut, is still advancing with rapidity and power. The cloud, which for months past has been suspended over other neighbouring churches, has recently burst over East Haddam, first Society, and more than one hundred are already rejoicing in hope; and of these between forty and fifty within the last fortnight. In two other towns adjoining, a number, within a few days past have become anxious for their souls—and the prospect of the continuance and spread of this work, has perhaps, at no former period been more favourable than at present."

From a correspondent we also learn that there are some hopeful appearances of an approaching revival of religion in Farmington in Connecticut; and in Burlington, a few miles distant from that place, a re-

val has already begun and progresses with rapidity.

A gentleman writes from Newcastle, Ken. to his brother in Charleston, S. C. that there had been a great revival in that place; that sixty persons had been added to the Baptist Church during the past summer, and that many more were expected.

A letter from a gentleman in Kentucky, to his friend in this city, says:

"A happy, a great revival of religion is going on in Boone county, among the Baptists. Meetings are held every day in the week, and crowds attend them. It appears, (says my informant,) that the whole community, en masse, are seeking the salvation of their souls. Numbers have already been baptized. May the Lord Jesus, in his goodness, continue his work of Divine grace in the hearts of his people, till all shall be made willing to take up the cross and follow him."

A letter from a clergyman in Cambridge Guernsey county, Ohio, dated March 8, to a friend in this city, says:

"On the 29th ult. I baptized a young lady, the first fruits of my labours here. Three others would have been baptized at the same time, had they been prepared. Since then two others have come, and introduced themselves to me, and expressed their desire to be baptized, but said, 'at this time, we know we are too unworthy.'"

Star.

REVIVALS AND DECLINE OF RELIGION.

One of the most important articles of intelligence which a religious journal can exhibit, is unquestionably that of "Revivals of Religion." This is the kind of intelligence eagerly sought after by the real child of God, and this is the caption, whose bearing gives cheering consolation to the christian. If angels bend from yon battlements to survey the affairs of men, with what indifference, what holy contempt, would they pass by the mighty concerns of worldlings, the fall of nations, the ruin of empires, to look upon the humble page which tells in the language of thankfulness, of Revivals of Religion!

When shall the season arrive that will witness every number of these Heralds of Religion! Let Christians pray in faith, and it is no fantasy to believe that our religious journals will be crowded with accounts of these glorious outpourings of the Spirit; that instead of the brief notices that now and then glimmer in our columns like the single wandering Star of Bethlehem, whole pages and supplements, a galaxy of light—will be employed in recounting the wonders of Redeeming love.

But at present it is far from our power to exhibit such a heavenly scene; on the contrary, were the true spiritual condition of the church delineated in our columns, we fear it would display a discouraging view to those who love the Lord Jesus in sincerity. Is it not true that a lamentable decline of Religion exists in many of the churches? and ought not the origin and progress of this decline to be published to the world, in characters as vivid as those that tell the triumphs of the cross? These are for the comfort of God's people, should not the other be told for their correction? Are not our religious publications designed to exhibit the adversities, as well as triumphs of the Great Cause? Surely the development of spiritual coldness may lead, under God, to a spirit of anxious enquiry, and "Lord is it I?" "is it I?" may be heard and felt in our churches. The sad recital may then with truth commence with an account of the appearance of lethargy which first manifested itself at the prayer meetings: That in those languid prayers it was noticed that few or no petitions were offered for Revivals of Religion, nor blessings implored upon our domestic and foreign Missions. At the anxious meetings, scarcely any appeared to ask the question, "what shall I do to be saved?" The discouraged pastor began to omit visiting his flock, and praying with and for them. The preparatory lectures were more and more thinly attended, because the time could not as they alleged, be conveniently spared by those professors of Religion, who were engaged in business; the seats of the communion table became vacant, backsliders were numerous and many mourned in secret under the hidings of God's countenance.

Reader! ask thy conscience if this picture agrees with the situation of thy church, of thy neighbour, of thyself! If so—pray for a Revival of Religion. [Chr. Gaz.]

From the Columbian Star.

INDIAN COLONY.

A committee appointed by the Board of Managers of the Baptist denomination in the United States, at a recent meeting in this city, on the subject of the reform of the Aborigines of our country, made the following report, which was unanimously adopted by the Board, and ordered to be published:

Your committee have observed, with much anxiety, and learned from the united testimony of their missionaries, the difficulties attendant on the labour of civilizing the Indians.—Among these a most serious one arises from the disposal of the Indians who have received education at the different stations. Their inquiry is, what shall we do? If we mingle with the whites, they are disposed to regard us as inferior to themselves, and, in a great degree, below their attention. If we return to the natives of the forest, our education will be lost, and the habits of early life must unavoidably return.

In this state of things, what shall be done? Nothing seems so desirable; nothing likely to become so efficient, as to supplicate congress to appropriate some large portion of land in a remote part of our western country, where civilized Indians may settle, have small farms laid out and secured to them, and where all those Indians may find a home, who shall wish to exchange the uncertainties of the savage life, for the comforts of civilized life.

This measure the committee recommend to the Board to adopt. It is approved, as far as they can learn, by all, who are acquainted with the subject, and who feel interested in preventing the Indians from experiencing that total destruction which seems to await them. Their real character is not completely known. They are a noble race of men, generous and dignified. Properly educated, it is believed that they will disclose that superiority of character which will command esteem and respect. Surely it is time to rescue from ruin a race of men whose ancestors were the original proprietors of our soil, and whose sufferings demand our painful recollections, and our most lively sympathy. The emotions of humanity, the honour of the nation, the sentiment of the whole civilized world, call for such an exertion as is recommended; an exertion which will not, cannot, be put forth in vain.

SHOCKING RELATION.

A letter from Para, Brazil, November 24th, received in England, relates a most horrible occurrence on board of the prison ship, which contained about 256 individuals. About nine o'clock on the night of the 10th, the sentinels on deck heard a great noise below, and repeatedly ordered quietness, without effect. In a short time they found the prisoners were forcing the hatches, and they immediately fired one or two volleys among them, after which every thing was quiet. In the morning they took off the hatches, to remove the dead, if any, when they found only four out of the 256 alive! The place presented a most appalling spectacle of lacerated and mangled bodies. Some had their eyes thrust out; the tongues of some hung out of their mouths; others had their ribs stove in; others their mouths torn from ear to ear. Some were hanging by their hammock string by the neck, others by the middle, with their heads down: and some had undergone mutilation too horrible to be described. The writer had this account, at which human nature shudders, from an eye witness, the first Lieutenant of the brig, who was first on board in the morning. It appears the carnage commenced by a party of them wishing to murder all the Europeans who were their fellow prisoners, (about, perhaps, ten or twelve in number,) but that being in the dark they despatched many who were not, which excited ill blood.* They did not, moreover, all agree upon escaping by force, which increased the animosity amongst them, and a mutual massacre, of the most savage nature commenced; for they had no edge weapons, nor any thing but their hands and their hammock ropes. They were all naked, their clothes torn from their backs. They had piled up the dead bodies under the hatches to form a kind of platform to enable them to reach the gratings, and most of these bodies were Europeans. About 20 were killed by the discharge of musketry. The four who were found alive, had hidden themselves under water casks at the commencement of the fray, and had not, it ap-

*Another account supposes they had destroyed each other in a fit of insanity and desperation.

peared, suffered in health. One man was found nearly strangled, but still alive; but he died on the way to the Hospital from a slight fall.

AMERICAN COLONIZATION SOCIETY.

At an adjourned meeting at the Capitol in Washington on the 5th inst. Gen. Harper, from the Committee appointed on 20th ult. made a report, which contained the opinion, that "Congress ought to be requested to take the colony already planted under its protection, to make provision for its increase by suitable appropriations of money, and by authorizing the President to make further purchase of land from the natives, as it may be wanted; to provide for its security, internal and external, by such regulations for its temporary government as may be deemed advisable, and by authorizing the President to employ a suitable naval force on the coast, as well for the more effectual suppression of the slave trade, as for the purpose of impressing the natives with respect for the establishment; and to make provision for the purchase, from time to time, of suitable territories, on the southwestern coast of Africa, for the establishment of other similar colonies, as fast as they can be formed, with a due regard to the national resources, and to the public good."

"It will, also, as your Committee apprehend, be proper to pray for an incorporation of the Society within this District, with proper powers and privileges, as an efficient means of promoting these important objects, and for a continuation of the appropriation for the restoration of re-captured Africans to their own country, and their support and protection there."

The report was accepted, and a committee was appointed to present a memorial to Congress.

LONDON, Dec. 10.

POLICE OFFICE.

Distressing Case and Stern Justice.—C. Saunders was charged with robbing his master, Mr. White, a shoemaker of Oxford street. Several pawn-brokers produced boots and shoes which had been pawned by the prisoner. Mr. White said he could not say that he had been robbed. Mr. Rawlinson. Why, you gave the prisoner in charge for pawning your property. Mr. White, I am aware I gave him in charge; but it is impossible to say whether I have lost anything—I don't miss any of my stock which is extensive. Mr. Rawlinson. Surely you can soon ascertain.—Mr. White, Not before Christmas; I will then take stock. I believe these boots and shoes to have been mine; but they may have been sold and then pawned.—Mr. Rawlinson.—I am sorry to say, the pawning is traced to the prisoner, and I must.—Mr. W. exclaimed, in a voice tremulous with emotion—Do not, Sir, I beseech you; it is an unfortunate business, and I will give up all the property to save this young man. Mr. R.—Do you mean to give up the property to the pawnbrokers? Mr. W.—Yes, Sir, I cannot proceed, under these circumstances, and, with permission, I will drop the prosecution.—Mr. R.—I cannot comply with your request; the case is an aggravated one. Why do you not wish to proceed? Mr. W. with great emotion, I have since heard that the prisoner's father, mother, and family, were by the pressure of misfortune, reduced to the most calamitous misery, and this poor boy, not being able to behold the miseries of his parents, plundered me, unknown to them, to procure them food. Here this worthy tradesman's voice became choked with grief, and could only articulate an entreaty for mercy to the prisoner, who also burst in tears, and exclaimed, "Oh, have mercy on me!" Mr. R.—I have only a straight forward duty to perform, and your duty to the public calls upon you to prosecute, and mine to commit him; but you can make a representation to the judge, and mercy may be shown him. Mr. B. but under the circumstances of the case, I would ruin him forever, and take away an only and affectionate son from his parents in their declining years. Mr. R. You allowed him a salary I suppose? Mr. W. Yes; 11s. per week. Here is his father. A wretched-looking, broken-down man stepped forwards, and in faltering accent; and with his face bathed in tears acknowledged the correctness of Mr. W.'s statement and intreated to save his only son. The Magistrate regretted he was bound to commit him.—Mr. W. then reluctantly consented to prosecute him, and the unfortunate victim to filial affection was remanded, followed by his father giving way to the most poignant grief.

We have read with sensations of horror and disgust, a species of barbarity which has been practised at Orleans, and which appears to be the common amusement of the day. It appears by the following quotation from an Orleans paper, that the Sabbath is particularly devoted to such barbarous amusements. "A friend of ours" (says the editor) "mentioned, that on passing the Circus on Sunday, curiosity prompted him to enter. The amusement, he remarked, had been over some time; but he added, 'we saw enough to disgust us, and excite sentiments of execration towards the authors of the scene. An ox, whose only means of defence, his horns, were rendered useless by means of caps drawn over them; was bound to a stake; and had been literally torn to pieces by dogs!—His ears and nose hung in strings, and the blood streamed at every pore. Weak and exhausted as he was, not a movement of the dogs around him escaped his notice. The large drops stood in his eyes, and he seemed by his pathetic moan to implore for their mercy! Nothing like revenge was mingled in his regards, but on the contrary he appeared to submit himself with calm resignation to his fate—to escape, his experience taught him, was an useless attempt'"

We understand a recent repetition of the scene has been postponed, in consequence of a refusal on the part of some of the editors of newspapers to publish the "notice to the public."

TRIAL OF JOHNSON.

At the Circuit Court of O. & T. at New-York, which commenced its sessions on Monday morning, John Johnson was tried for the murder of James Murray, in that city, on the 21st of November last. The trial commenced on Monday, and was continued through the whole of the next day. During the trial, the court-room was crowded to excess, as well as every avenue leading to it. To the question put by the clerk, "Are you guilty or not guilty?" Johnson answered in a strong and firm manner, repeating the words twice, "I am not guilty." During the progress of the trial, the prisoner appeared in general perfectly calm and composed, but towards the close of the speech made by Mr. Price, one of his counsel, that he fell on his knees in the box, and was for some time apparently occupied in prayer. At two o'clock on Wednesday morning, his Honor Judge Edwards charged the Jury in a solemn and impressive manner. The jury retired, and after an absence of about ten minutes, returned with a verdict of GUILTY.

On Thursday the court assembled for the purpose of pronouncing sentence. The prisoner appeared calm and composed. To the inquiry why sentence should not be pronounced, he replied "I am not the man who committed the murder—that's all." Judge Edwards then pronounced the sentence of the court, ordering him to be hanged on Friday the 2d of April.

From the Western Recorder.

IMPORTANT.

Mr. Editor—I have received the following intelligence from a correspondent at Buffalo:

"The mission establishment at Seneca is broken up. Complaint was made by the Pagan Indians, and the Judge was compelled by the law to order them (the mission family) off. They have ten days to remove;—some of the Indian children will go up to Mr. Thayer's school at Cattaraugus. Some of the white Pagans have united their efforts with Jacket's party, to effect this. Among others, — and — had a hand in the business. They would drive every thing but universalism and crime from society, if they could."

The law under which the above complaint was preferred, was doubtless the one passed a few years since to prevent the residence of the whites on the Indian lands. That law might have originated in honest intentions; but it is much to be lamented that so unjust and unreasonable a latitude was given by the terms of it. A petition has been this winter sent down to Albany for the repeal or alteration of this law; which it is devoutly hoped that the legislature will not overlook. As it now stands, it thwarts the benevolent intentions of the General Government, for the instruction of the natives within our borders, and the benevolent wishes and efforts of every good man. It is the rallying point of pagan influence in the Western Section of the State.

Its effect, in this instance, has been to break up a devoted, judicious, and well selected mission family, who were quietly and successfully pursuing their labour of love, under the patronage of the United Foreign Missionary Society.

[The foregoing communication is from a highly respectable source; and the facts mentioned may be relied on as true.]

Editor of Recorder.

CHRISTIAN REPOSITORY.

FRIDAY, MARCH 26.

Next No. concludes the Third year of the REPOSITORY's existence. After which it will probably be suspended for some time, in order to settle up arrearages and make some new arrangements respecting its future publication. When it recommences it will probably be under a new title and improved dress.

We again remind our subscribers that the meeting of Presbytery on the first Tuesday of April, will afford a very convenient opportunity of making remittances, on account of the Repository.

CHRISTIAN REPOSITORY.

THE EDITOR of this paper wishes to dispose of the establishment, or take a partner in the business to take charge of the Editorial department. This being the only Religious paper in the peninsula, or in fact between Philadelphia and Baltimore; and patronized by the New-Castle Presbytery as a body, renders it an object to a person of talents, industry and pious habits, to engage in it. If preferred the whole establishment, consisting of a well stocked Printing Office would be disposed of, on very moderate and accommodating terms.

Letters (post paid) addressed to the subscriber, will be attended to, and every needful information given.

ROBERT PORTER,

Wilmington, Del. March 12, 1824.

Brother Editors will please copy the above, and call on us for like favors in return.

For the Christian Repository.

QUAKERISM.

The Reviewers of Brownlee, both in this place and in Philadelphia, are continuing their attacks upon his Inquiry; without, however, doing it any essential injury. In fact, it is not a little amusing and instructive, to find the greater portion of their fire directed rather at the author than his book. It may almost be said, they let the book alone to attack the writer and his friends. Not one charge have they denied. The charge of Unitarianism, which is of more momentous consequence than all other charges in the volume, has not, (at all as we have seen) been touched! As usual, their ink is wasted in the defence of their peculiar costume, their "plain language," their opposition to the ministry, and some other peculiarities upon which Mr. B. bestows a passing notice in his work. This "mint, anise and cummin," which he charges them with "ithing," they seem more anxious to defend, than to rebut the alleged neglect of the "weightier matters of the law." To the charge of Mysticism, Platonism, and Unitarianism, they seem to entertain no objections. The charges of denying the Atonement on Mount Calvary, the Resurrection of the body from the grave, the General Judgment, and Everlasting Punishment, remain unanswered and unnoticed! These parts of the volume seem to be admitted. And these form the very core of the book.

Penn is charged with unitarianism by the author of the Inquiry. The charge is answered, not by denying the fact, but by proving, (what neither Brownlee, nor any other man of information ever denied,) that he was an amiable man, and a wise politician! The follies and extravagancies of Fox and his early followers, they endeavour to balance by the ancient *witch mania* of New-England. They forget, however, that their ancient Elders were, according to the uniform and necessary creed of the Society, *infallibly inspired*!—While the fathers of New-England never made any such sublime pretensions, nor do their children attach any thing Divine to the notion of a few individuals on the above subject. The style of the "Inquiry," is a happy example of the *utile dulci*; a mixture of argument and sprightliness, of pleasantry and solid sense. There is nothing like invective or abuse in the volume. There is often more unjustifiable violence of language to be found in one page of the Reviewers, than in the whole three hundred of his book. The public, therefore, have increased grounds of confidence in the correctness of this original and much needed History. It has withstood, and is like to withstand the most violent attack its enemies can make. Its robe has been somewhat bespattered and defiled, its skirts may be perhaps, a little rent, but its vital parts are invulnerably safe.

SCRAPS.

Baptist Tract Society.—A Society bearing this title has recently been established at Washington City, which embraces an extensive plan of operations, and promises to become a central Society, which, by help of its auxiliaries, will be of essential benefit to the community.

Days of Fasting and Prayer.—In Massachusetts and Maine, April 1st.—In Vermont, April 7.—In New Hampshire, April 8.—In Connecticut, April 16.

Manslaughter.—A man named Curtis, has been found guilty of manslaughter by

the Supreme Court of Hartford, Conn. of killing George Fletcher, his neighbour, in a passion by striking him on the head with a hoe; and has been sentenced to Newgate. A Hartford paper remarks—"It is much to the honour of this populous country, and ought to be recorded in favour of the regular habits and correct morals of our people, that this is the only trial for murder for twenty seven years, and for any other capital offence for more than twenty years that has taken place within it."

Slander.—One thousand four hundred and fifty dollars were recovered against Elijah Baker, at the Circuit Court, Cayuga county, N. Y. for slandering a young lady, and preventing his son from marrying her.

To escape from, or go in a House on Fire.

Creep or crawl with your face near the ground and although the room be full of smoke to suffocation, yet near the floor the air is pure, and may be breathed with safety. The best escape, from upper windows, is a knotted rope; but if a leap is unavoidable, then the bed should be thrown out first, or beds prepared for the purpose.

The Journal of Congress during the last week, affords nothing of particular interest. A bill has been reported in the Senate for the purpose of establishing a uniform Militia system throughout the United States. The bill for abolishing imprisonment for debt was still before the Senate. The House of Representatives passed the appropriation bill. The Tariff was still under consideration, and was discussed at intervals. [Fam. Vis.]

WE WOULD SEE JESUS...—A Fragment.

I would see Jesus in prosperity, that her fascinating light may not lead me to a dreadful precipice; but, that his good Spirit may whisper to my heart the noble inducements Christians have to devise liberal things; that I may ever be saying, "What am I O Lord, that thou shouldst put into my heart to do these things, when the earth is thine and the fulness thereof? It is but thine own which I return unto thee."

I would see Jesus in adversity, because he is a friend born for such a state; because, when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on the earth, and easily can arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentlest reproof; that I may not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases; he alone dispenses the balm of Gilead; he alone is the Physician there.

I would see Jesus in ordinances; for, what are ordinances, destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shews himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as a shadow of a great rock in a weary land; his people sit under his shade with great delight; his fruit is pleasant to their taste. They say continually in ordinances, "Make haste, O my beloved; be thou a young hart upon the mountains."

I would see Jesus in social intercourse. For what are the charms of friendship? What are the refinements of taste? What the pleasures of conversation? Are they not all unsatisfactory and delusive, unless sanctified by the grace of this Redeemer?

I would see Jesus in my own heart, as Lord of its affections, of its purposes, of its pleasure; as the grand mover of its hopes and fears; the author of its existence and happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams, in the darkest moments, can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and of death." Arise, O thou wearied follower of thy crucified Lord, and enter into thy rest.

I would see Jesus in glory; for what is heaven itself without him? But we shall see him as he is, then shall we be like him, and be for ever happy in his presence.

It is said of the excellent Mr. Cecil, that being once invited to play cards, he proposed to ask, first the blessing of God. The astonished gamblers hesitated, and he added, "I do nothing on which I cannot crave the benediction of heaven."

Apr. 2. 1824

For the Christian Repository.

ON BROWNLEE'S INQUIRY INTO QUAKERISM.

"Magna est veritas, atque prevalebit."

MR. EDITOR.—Sir: In looking over the criticisms of those who have, on a small scale, attempted a review of Brownlee's Inquiry into Quakerism, I have been struck by the following things.

1st. Brownlee does not venture to come before the public until he has spent many years in close researches into their doctrines and history. His Reviewers, of the Quaker class, rush forward into the arena, without preparation—and, in fact, without the necessary materials—as if the public had neither discernment nor taste—and as if a prompt, but superficial reply were of more consequence than solidity and accurate investigation.

2nd. I have been struck at the exceeding penury of their critical remarks. The whole strength of them put together, have not advanced one point; which, in the least affects a single statement or quotation, or historical fact in the Inquiry.

3rd. And on these items with which they find fault; and at which they sometimes rail, they do betray a painful want of information and positive ignorance of the sentiments of the best Quaker writers.

With your leave I shall illustrate the above, in as brief a manner as I can.

One of their most laboured Reviews appeared in the Philadelphia Socinian paper, called "The Christian," No 7. He begins by an attempt to overthrow the principles laid down as the first principles of the Quaker system. He dwells chiefly on the second of these; viz. their views on the human soul. This Reviewer, A. B. calls that "nonsense" which is given as the sentiments of the first founders of Quakerism, on the human soul. That may indeed really be so. We do not contravene that Brownlee is not accountable for that. He is accountable only for the historical fact that they did so talk and write of the human soul. And I would humbly put A. B. in mind of the caption of a chapter in a certain book, which runs thus. "An humble attempt to show that before a man writes on any subject, he should know something about it."

The primitive Platonic sentiment on this subject, is this. "Pseuche 'ouk ergon tou Theou monon, alla kai meros."—"The soul is not only the work of God—but also a part of him." And this sentiment has been faithfully conveyed on the pages of the mystics, particularly by Behmen, to the Society of Friends. And that G. Fox taught the same opinion, the following quotations from his Great Mystery, will clearly show. "The soul is a part of God and of God's being" p. 6, 8, 100. "The soul is without beginning," p. 91. "It is infinite," p. 29. "The soul goes into God again," p. 100. See also, p. 207, 229, 273, 282. And Whitehead, in his "Antidote to the Poison of the Snake," admits these very words of Fox. And Penn also admits them in the very pages which Brownlee has quoted in his Inquiry, with perfect accuracy.

It is very true, Penn does not avow the sentiment conveyed by the words of Fox. But it is also very true, that with little consistency, Penn has fallen into something of the very same sentiment, while he is trying to disavow it. He actually affirms in the page cited by Brownlee, "that God has inspired man with something of his own substance,"—"that he bestowed something of his own divinity on him." Compare vol. ii. p. 295, with 521.—And in his defence of Fox, how does he proceed? By frankly saying, as the Philadelphia critic A. B. does—that Fox was an illiterate man? By setting it down to Fox's want of scholarship and accuracy? and thereby upsetting in a melancholy manner all his "inspirations, and immediate revelations and infallibility." No, Penn was not such a polemic as A. B. He allows these words of Fox above quoted,—the "ipsissima verba." But he defends him by mistaking Fox's object. He insists that Fox is speaking of the Holy Ghost, viz. That it is the Holy Ghost that is "a part of God," &c. I reply that we have only to open Fox's book, and we shall see that this is a singular mistake. He does say the "soul of man is a part of God"—even that soul of "which Christ is the bishop." He is not speaking at all of the Holy Ghost. Besides this could not be referred to him. I refer the Reviewer to Hicks' Dialogues against William Penn. And Penn, vol. ii. p. p. 521, 585. Nor is Fox alone in this idea of the soul. Pennington Quest. 27. ad-

vances the same idea. And Burroughs in his last moments: his words were, "Now my soul and spirit are centered into its own being with God, and this form of person must return from whence it was taken." The meaning imposed upon this by A. B. is arbitrary. But we take them in their plain import—and every unprejudiced mind must see in them the precise idea expressed in the Inquiry. And let us just compare them with the sentiments of the Mystics—particularly with Fox and Burroughs' master, Behmen, and we shall clearly perceive the idea. "In the generation of a soul, a particle is separated from the divinity, and is determined into a new centre," &c. Add to this, the words relative to Behmen's death, "B. has retreated into the grave—he has re-entered his mental principle," &c. Beh. Life, p. 103. And the Chevalier Ramsay, (Travels of Cyrus, p. 267) has with accuracy observed, that Hobbes and Behmen, and several Cabalistical writers have revived the ancient errors of the Stoics, "that the soul is a rarified body, and the body a condensed spirit, and that the deity though indivisible, is extended by local diffusion."

The reader will be fully convinced of the accuracy of Brownlee in this article of the peculiar system of the Quakers, if he will consult Stapferi, Theol. Polem. vol. ii. cap. 15. That learned divine has taken the same ground occupied now by our writer, Brownlee—with this single difference. Stapfer lays down one "proten pseudos—one radical error in the mystic system Brownlee lays down two. Stapfer takes only that one respecting the human soul Brownlee has taken that relative to the Deity, and that relative to the human soul. The Reviewers of the Inquiry would do well to master Stapfer's illustrations, before they write any more on this point.

The Reviewer exults in what he considers an egregious error of Brownlee, in a particular quotation. I allude to the statement in the Inquiry, relative to Ellwood's character of Fox, in which, it is alleged, that "he has strung together almost all the adjectives of the English language." For proof, Brownlee refers to Fox's Journal in the preface. The Reviewer, A. B. exclaims, "What an inadvertency! The preface was written by Penn and not by Ellwood." The quotation in the Inquiry is perfectly accurate. See Fox's Journal vol. ii. Pref. and Test p. 79. And I leave my reader to ask the Reviewer if he did not know that it was there when he wrote his philippic!

The Reviewer seems utterly to refuse that Fox copied aught of his sentiments from Behmen. The evidence in the Inquiry has not been even reviewed—far less overturned. Besides let any candid Friend take Fox's Journal, even after all the excessive castigation it has received by the hands of Ellwood; particularly let him contrast vol. i. p. 104, 105, with Okely's life of Behmen p. 117. (No. 695, Duod. Phila. Lib.) And he will see that he has borrowed from Behmen all—even the marvellous "opening of the creation," and the minute knowledge of the nature of things and the qualities of plants, by the immediate revelations of the light within—so that like a true Rostnerucian, he was about to become a physician by immediate revelation, "for the benefit of mankind." p. 104 vol. i. But he contented himself with only organizing the new sect.

The Reviewer brings this heavy charge against the Inquiry "that it throws out certain slurs, invectives," &c. And he quotes in proof, that Fox is represented as claiming the gift of "discerning spirits" by having the sensorium purified: that Fox is represented as having "roared out" in the great church of Nottingham.

After a close investigation, I declare that Brownlee is perfectly accurate in all these particulars. G. Fox did, in the most solemn manner, claim the apostolic gift of "discerning spirits." See his Journal, vol. i. 99, 220. And even till this day their preachers do claim it in the most decided and zealous manner. I appeal to John Griffith's Journal, p. 189, &c. And it is literally true, that Fox "roared out" in that said congregation—during the minister's sermon. I can give no better proof than his own words. "The Lord's power was so mighty upon me," says he, "and so strong, that I could not hold, but was made to cry out," &c. And, moreover, that said "roar" made such an impression on the ears of the audience, throughout that immensely large building, that as G. Fox himself tells us "they could not get it out of their ears for sometime after." It is true, G. Fox tells us in the same page, that it was the "Lord's

Power" that thundered on their ears. But I am utterly at a loss to conceive by what process, G. Fox could metamorphose his "own particular voice and words" into "the Lord's power." It is a gratuitous assertion of that singular man!

The Reviewer "can find no mention in Fox's Journal of any assertion that 'the heavens were opened to him'." And he, therefore, calls our historian, Brownlee, "destitute of the veracity of a historian," and a "fabricator of opinions." The Reviewer may rest assured that he will find it the hardest thing which he ever attempted, to convict this historian of any inaccuracy of this kind. If he will take the pains of looking into Fox, vol. i. p. 142, he will find the very assertion in the specific words of our historian. It is a matter of regret, however, that the printer has misplaced the figures—it is printed 241 for 142.

And "to crown the climax Fox declared that having Christ in him he was equal with God, and is the judge of the world." In proof of this unparalleled assertion of Fox, Brownlee quotes Fox's Great Myst. p. 282. Saul's Errand to Damas. p. 8. Howgill's works, p. 232. &c.

The Reviewer instead of meeting this as a modern critic and reviewer ought to meet it—flies off at a tangent, with this silly flourish—the common subterfuge of indolence and feeble arguments: "Does W. C. Brownlee seriously believe that G. Fox thought this? No. He knows better! And then he adds, as if he had no regard to his cause or reputation as a writer, 'the passages to which he refers, give no countenance to these ideas.'"

To shew what confidence may be placed in this writer; and at the same time to show the public the accuracy of Brownlee's quotations, I shall set down the sentences which I find in the pages of Fox and Howgill, referred to in the Inquiry, in proof of the above unparalleled doctrines of G. Fox.

G. Fox having asserted that "the soul is equal with God"—and having pushed forward his plea, for it, from his doctrine of "perfection" proceeds to say in his Great Myst p. 282. "That which is perfect as God is perfect is in equality with him." And in his "Saul's Errand," p. 8. Fox says, "He that has the same spirit which raised Christ Jesus from the dead, is equal with God." This book of Fox was published in the year 1654. and republished with the same expressions in 1655. And the passage in Howgill cited by Brownlee in his Inquiry runs thus, "He that has the spirit of God is in that which is equal: He that is joined to the Lord is one spirit. There is unity. And unity stands in equality itself." Howgill's works, folio, p. 232. And the following is from Isaac Pennington, "Whether do you wait and believe—to have the same mind which was also in Christ Jesus, who thought it no robbery to be equal with God—yet he was no Pharisee, though of the Pharisees judged a blasphemer; AND AS HE IS SO ARE WE." Declar. against Popery, Quer. 27—ancient edition.

In a book published in the year 1653, entitled "A Brief Relation of the irreligion of the Northern Quakers," (England,) we find a copy of the depositions of witnesses before a justices court, "That G. Fox said in their hearing, that he was equal with God." And three respectable citizens declared on oath, that they heard him utter this assertion, "that he was the judge of the world." See also a copy of the petition of the gentlemen and magistrates of a County to the Council of State, setting forth these impious tenets, as the tenets of the early Friends. A copy of it may be seen in "Snake in the Grass," p. 21, &c. Phila. Library. And a schedule of these tenets is copied by Fox into his "Saul's errand to Damascus."

And, Mr. Editor, this last tenet of G. Fox, shocking as it must be to all pious ears, is in perfect consistency with his other tenets above quoted. "The soul," he says, "is a part of God, and is of his essence." "It is equal with God." Why should it be marvellous, that he should advance the length of asserting that he is "The judge of the world." He is led to this from their ideas of the "light within." That light is God. Where the light is, and God is, there he is. And what God does, he who has the light in him—or God in him—does the same. God judges the world; therefore he judges the world. And this sentiment, monstrous as it is, is in perfect harmony with the sentiment of Solomon Eccles., a very noted writer of the first period of Quakerism. In his book, "The Quaker Challenge," p. 6. he thus writes: "Christ is the way, the truth and the life. Christ is in me. And must not he say, where

he is, I am the way, the truth and the life?" &c.

From this specimen, the reader of the Inquiry may see with what kind of propriety this reviewer A. B. questions the veracity of this historian of Quakerism—and calls him a "fabricator of opinions!" The fact is, the Quakers must annihilate their books lying before the public, before they can overturn, or even shake a single statement of doctrine, or a single historical fact in the pages of Brownlee's Inquiry. And we throw down the gauntlet of defiance to all the "Amici," the "Vindices," and "Bereans" in the ranks of Quakerism—to produce a false quotation or misstatement in that book. Let us only see their attempts and we pledge a refutation of what they can advance! For they are not acquainted with even their own writers.—No Quaker.

THE WORK OF A MINISTER.

"The work of a minister requires much labor, much reading, much prayer, and much of the spirit which was in Christ; much labor in preaching, in exhorting, in improving, after we have watched for and obtained opportunities of introducing profitable discourse; much reading the word of God, and some of the most excellent writers, to whom he gave heavenly wisdom; for by this means are communicated to us new views, and new discoveries of a deeper and more spiritual nature, though the truths are the very same. And we shall not grow stale, and unedifying to our people, by repeating the same doctrine in almost the same words; but be led to treat of a variety of subjects, all having the same tendency to make sin appear an infinite evil; to make Christ appear an infinite benefactor; to engage the heart actively for him, without any selfish reserve. Our office requires much prayer in secret, because the word of God, and much less the work of his servants, will be of little service to us, unless we constantly, not only before we read, but in reading, present ourselves before the Lord as blind Bartimeus, earnestly begging for more of that eye-salve, that divine unction, which teaches us all things. And after such solemn and heartfelt exercises, we shall come into the pulpit as Moses did from the mount, and the people will see something of a glory put upon us, and feel from the fulness of our matter, the liberty of our speech, the clearness of our ideas, and the authority with which we deliver ourselves, that 'a prophet of the Lord is among them.'"

And after all this, we have still need of patience. Many will be of a carping temper; many self-conceited and head strong, laying stress upon points—to say the most, of "doubtful disputation;" many will be ready to divide, and many leave us for that very thing which the Lord himself enables us to do for his sake; I mean, delivering the truth without the least respect of persons. I am, you know, a Calvinist by principle, as well as yourself; and I rejoice to hear you preach doctrines practically and experimentally; in this way only the Lord will bless you. Many Calvinists are most unscriptural in their manner of preparing their doctrine, and therefore without success in their work. God frowns upon their way of handling his own truth; a mode which exposes it to the world, and makes it suit the taste of a hypocrite.—Penn.

THE DANGERS OF YOUNG CHRISTIANS.

Be watchful:—many eyes are upon you. Satan envies you. Oh! he hates to see any persons, especially young persons, walking very closely with God. So far as he is permitted, he will spread snares for your feet every hour: he desires to have you, "that he may sift you as wheat." Further, the world observes you; many would rejoice at your halting; and a little thing in you would give them more pleasure and advantage in opposing the truth, than a greater slip in some others who are content to plod on in the common way. Nay, it is well if there are not some, even among yourselves, professors and members, who would be glad to see you brought down to a level with themselves, since they persuade themselves to join and imitate you. These things you know without my telling you, and I do not mention them to discourage you. No, were every leaf upon the trees, and every blade of grass a sworn enemy to our souls, we are safe under the shadow of our great Rock: the blessing is his, and he will not withhold it; but the appointed means are our wisdom and happiness to be found waiting on him in the use of them.

Newton.

Extract from an account of the first church of Christ in North Yarmouth, Maine, from its organization to the present time, by the pastor, Rev. A. Cummings.

IMPORTANCE OF PARENTAL DUTY.

"By going back about eighty years we find a proof of the covenant faithfulness of God unspeakably interesting to the pious faithful parent. In 1744, about fourteen years from the organization of the church, Jacob Mitchell became a member. He was afterwards deacon in the church, and was the grandfather of the present deacon. He had a first and second wife; and from this family have descended not less than two hundred and thirty-eight professors of religion. This estimate includes, besides the strictly lineal descendants, a few that have been connected with them by marriage. For instance in Deacon Mitchell's family, by his two wives, were seven children. These all married professors, who are therefore included in the calculation. But the offspring of all these descendants, and the proportion who are not so, has been constantly flourishing. Of those now living, some are members of each of the churches in N. Yarmouth; the churches in Cumberland, Freeport, Pownal; the second chapel, and Episcopal churches in Portland; the churches in Bath, Waldoboro', Eastport, Turner, and Norway. Of this large number there are only fourteen who publicly disown that covenant, in which their fathers lived and died, and in which the stipulations on Jehovah's part are, 'I will be thy God, and the God of thy seed after thee.' Of these, four came into the number by marriage; of four others, the parents were not professors of religion; of three, only one parent was a professor; and three, when they received their religious impressions, had their residence where there was no congregational church. Among these descendants are four approved ministers of the gospel. Deacon Mitchell died at the advanced age of 88, but not until he had seen a son sustaining the same office in the church, and also raised to the highest civil honours in the gift of the county. He was an exemplary, godly, praying man; and used to intercede with God for his children, and his children's children, down to the latest generation. And the souls of his seven children with their companions, in all 14, were given at his petition—also 67 grand children, 100 great grand children, and several of the fifth generation.

What a striking exemplification of the importance of a parental duty and example have we seen, while tracing the history of a single family through a term of 80 years. "He established a testimony to Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God; but keep his commandments." We have certainly been presented with abundant proof, that God is faithful to those who observe this "law." "Our fears are alarmed at the mention of the great and dreadful name—The Lord God, a jealous God, visiting the iniquity of the fathers upon the children." But justice has its limits. It may be stretched out to the third or fourth generation of offenders. Yet the 'Lord will not strive continually, neither will he keep his anger forever.' But grace knows no bounds." When mercy is to be extended, "it looks forward and forward, from a third and a fourth to thousands of generations of them that love God." To be descended from pious ancestors is certainly then a great blessing, which presents an urgent claim for gratitude to God; but some will probably read this, who may need cautioning against pride of ancestry, or that spirit which would lead them to boast, "we have Abraham to our father;" while they neither exercise the faith, nor perform the works of Abraham.

Mission Family among the Osages.—Accounts from Franklin, (Missouri), to the 5th of Feb. state that serious apprehensions were entertained in that quarter, of a quarrel with the Osages, and that there were appearances of a combination of the Osages, Cherokees, Kickapoos, and Delawares, against the whites. The Union Mission family, it is said, are much alarmed, and the Harmony Family do not consider themselves free from danger. The following account is given of the origin of the difficulty. "Major Cummings, the commander at Fort Smith, demanded of the Osage chiefs that those individuals of the tribe who committed the late murders

should be delivered up. The chiefs were willing to surrender them, but could not enforce obedience, as the murderers refused to present themselves, and were protected by a majority of the nation, who threatened resistance, and declared that if any attempt should be made to take them, they would compel the mission families to supply them with provisions, and the traders to furnish them with all their guns and ammunition."

CHRISTIAN REPOSITORY.

FRIDAY, APRIL, 2.

It is with regret that we announce to our patrons the suspension of the *Repository* for some time. We find it impracticable at present to devote that time to the editorial duties which is requisite, at this day, to meet the expectations of the public. And the patronage is still insufficient to afford the expense of employing a qualified person to fill that department. Should the friends of the *Repository* deem its existence of sufficient importance to engage their active exertions for its support, we have no doubt of being enabled soon to recommence under prospects of greater usefulness.—We flatter ourselves that it has already been productive of good, and that it will not be suffered to fall for want of sufficient patronage, while error is stalking forth with such a bold daring front, as it has lately assumed. When the paper recommences, the size and general appearance will be much improved.

REVIVALS OF RELIGION.

Extract of a letter from Rev. R. K. RODGERS, to the Editor of the *Boston Recorder*, dated Sandy Hill, N. Y. March 17th, 1824.

Dear Sir,—The sacrament of the Lord's Supper was administered last Sabbath. It was truly a solemn day. There were added to the church seventy-two.—Seventy by profession and two by certificate from other churches. The ordinance of baptism was administered to thirty-eight. It was indeed an interesting sight to behold Parents with their children, presenting themselves before the Lord and devoting themselves to his service. Within the bounds of the Congregation (which includes the two villages of Sandy Hill, and Glens Falls,) there are about one hundred and twenty, who are indulging the hope of their interest in Christ; well may we say "The Lord hath done great things for us, whereof we are glad," and while we thus say, we trust we are ready and willing to exclaim, "Not unto us, not unto us, but to thy name, oh God, be all the glory. The work is yet going on.—There is as much engagedness on the part of professing Christians, so far as I can discover, at this time, as there has been at any period of the revival. The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the Dutch Reformed Congregation in the town of Saratoga, under the pastoral care of the Rev. Mr. Duryea, and oh that it might continue and extend, until all the towns and counties in our beloved land are visited with the special influences of Divine Grace! Yours, &c.

R. K. RODGERS.

A letter from a ministering brother in Pittsylvania, Virginia, says:—"There is a glorious manifestation of the Holy Spirit in this county, something like that in 1802-3. Brother Jenkins has added about 70 to one of his congregations, by immersion; there is also a very hopeful and pleasing prospect in Campbell."

CONVERSION OF A SENECA CHIEF.

In the *Missionary Register* for March, we find a letter from Mr. Thayer, the missionary at the Cataragus station, containing the following interesting account of the renunciation and heathenism by a Seneca chief. The letter is dated Dec. 31, 1823.

"Several days ago," says Mr. Thayer, "I was informed, that Captain Strong, the most influential chief of the pagan party at Cataragus, was about to renounce paganism and unite with the Christian party, and that he intended to place his children in the Mission School. As the pagan chief had made great exertions to retain him, I had but little hopes that an event so desirable would soon take place. But, 'the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.' We were not a little pleased yesterday to see this chief, with his wife and two children, enter our door accompanied by Mr. Johnson, a Christian chief. Mr. Johnson mentioned, that Captain Strong had now come to manifest his attachment to us and to the Christian party, by placing his children in the school. Captain Strong then rose and spake as follows:

"Brother, I am not a stranger to you; you have known my character and sentiments; you know me to have been opposed to missions; you have even heard me speak against them in the great council; you may be surprised to see me come and ask you to take my children; you may think that I cannot be sincere, and that I do this to make difficulty. But I assure you that would not be like Indians. When I spoke against you I thought I was right; I now see I was wrong. I thought you were not my friend; I now believe you are my friend. And the appearance of the children in the school, and the conduct of my brothers, who have set their hearts to keep the Sabbath-day, and listen to the voice of the Great Spirit, convinced me they are in the right way. Your friendly manners towards the Indians have removed my prejudices against you as a missionary, and satisfied me that you are the Indian's Friend, and are sent by the Great Spirit to show us the right way. I now renounce the customs and habits of my fathers, to embrace those of Christians. I now desire to have my children entered according to the rules of the school, and as you receive others. I wish you to instruct them in those things you think for their good, and govern and do by them as you think best. I am satisfied they will be more happy with you, than they can be with me."

Mr. Johnson then said, "I have long known Captain Strong; he is my neighbour and friend; we have never differed but in one thing; we now see and think alike; I have long desired to see this day; I now see it and am glad. Captain Strong is a descendant of the great man of our nation; Red Jacket and Black Snake are his connexions. His friends are universally pagans; he is the first and only son of his family who has forsaken their old ways for the gospel. He is a sober deep thinking man, and for judgment and penetration is allowed to surpass almost any man in the tribe. He has for some time past been inclined to unite with the Christian party, but the influence of his friends has had a powerful weight on his mind. At length, being fully persuaded that he was acting contrary to his own and his children's interest and happiness, he arose in a public council, and to the disappointment and grief of his friends, declared to them his conviction of his error, and his determination to put his children to school, and to keep the Sabbath-day. Liberal offers and great exertions were made to dissuade him from his purpose, but in vain. He told them that his mind was firm, and that his leaving them and their habits was not because he was offended with their persons. No, he loved them. He loved their children. But he had taken this course to answer his own mind; and he hoped they would also soon feel the importance of discharging a duty to themselves and to their children, which they now neglected."

Captain Strong's children are a boy about 10, and a girl 8 years old. He also brought two others from the pagan party, a boy and a girl, about the same age. These two children having no English names, we call the one Amos Fowler, and the other Catharine Squire.

Thus, sir, you see we have received six scholars since my last communication, and of these, four are from that part of the nation who have been opposed to the instruction of their children.

CONVERSION OF A VILLAGE.

A village called Mulhausen, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the last year, entirely Catholics. At the present moment, forty-eight of these families, or four-fifths of the population, are Protestants, and the greater part of the remaining fifth are expected to join their former co-worshippers. The following is the manner in which this surprising change has been effected. The Cure of the village was a man of remarkable good sense, and great assiduity in his pastoral duties, esteemed for his Christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavoured more to impress on their minds the general truths of the Christian system, than the particular dogmas of the Catholic church. Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips, than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Cure was

summoned into his presence, reproached for his laxness and moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, he assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The seigneur, and upwards of forty families, immediately joined him, and for ever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Cure for those who continued Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the Inquisition had existed in Baden, this curate and his flock would have been condemned to an Auto-da-fe!

London Bapt. Mag.

REFLECTIONS ON HEAVEN.

Where is Heaven? It is some millions of leagues from us, far beyond the sun and fixed stars? What have immortal spirits to do with space and place? Who knows but a heaven-born soul, who is freed from the clog of this vile body, and filled with all the fulness of God, may pass as easily and quickly from one verge of the creation to the other, as our thoughts can change and fly from east to west, from the past to the future? Perhaps even now, we live in the midst of this glorious assembly: Heaven is there where our Saviour displays himself; and do you not feel him near you, nearer than any of his visible works? Perhaps there is nothing but this thin partition of flesh and blood between us and those blessed spirits that are before the throne; if our eyes were open, we should see the mountains around us covered with chariots and horses of fire: if our ears were unstopped, we should hear the praises of our great Immanuel resounding in the air, as once the shepherds heard. What a comfortable meditation this is to strengthen our weak faith in such a dark declining day as this, when sense would almost persuade us that we are left to serve God alone.—When we are wearied with looking on careless sinners and backsliding professors, let us remember that we have invisible friends present in our assemblies, our conferences and our closets, who watch over us, and in ways which we cannot possibly conceive, are helpers of our joy, and witnesses of our conflicts. They are with us now, and we shall soon be with them.—Ah! how little does the vain world think of the privileges and the company in which a believer lives! and what is worse, how faintly do we think of these things ourselves! and this is the reason we are so full of fears and complaints, so prone to distrust the Lord's methods of dealing with us, and so easily drawn aside to seek for something to rest upon in creatures like ourselves. [Newton.]

"And the leaves of the trees were for the healing of the nations."

All our privileges above the heathen, are derived from the word of God. It has indeed healed many nations; and will eventually heal them all. Its healing operations at this day are wonderful. The Angel of the covenant having undertaken to diffuse and apply this balm of Gilead; the work will in due time be done.

The Rev. Dr. Pinkerton, numerating some of the benefits of the present dissemination of the Bible; notes the following, and says:—"A second result of the efforts of Bible Institutions among the principal nations of Europe, is the increase of attendance at the churches, and an augmented regard for divine ordinances. A third result is, the far more general introduction of the Holy Scriptures into the schools of both protestants and catholics; and the great anxiety manifested by parents to have the minds of their children enlightened with the doctrines of the sacred Oracles."

A systematic infidelity had done wonders in inducing people to relinquish the houses of God; and to banish the Bible from their schools for children. But the fatal bane is discovered, and is extensively rejected. And the blessed business of healing the nations with the leaves of the Tree of Life is in a train of most successful operation.